

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Principles of Nature.

THE HEBREW WRITINGS.

LETTER FROM PROF. BUSH.

MR. EDITOR: In glancing my eye over the TELEGRAPH of the 19th, I observe that Dr. Richmond is a good deal stumbled by my testimony in regard to a portion of the mystical writings, affirmed to have been executed at night in the sleeping apartment of E. P. Fowler, but without his agency or cognizance. In regard to the quotation, from the Hebrew text of Daniel, I remarked, in a communication to the SHEKINAH that it "was correctly written, with the exception of several apparently arbitrary omissions, and one rather violent transposition of a word from an upper to a lower line. This statement your correspondent seems disposed to impugn, but I see nothing in his own critique, or that of his learned friend, the Rev. Mr. Carter, to disprove its truth. The latter gentleman has shown that the extract is marked by omissions, and the transposition above mentioned. I have asserted the same. How do our positions differ? But he goes further than this, and attempts to show that the paragraph must have been written from left to right, and that this fact will account for the confused and chaotic state of the text in the published extracts. This, for aught I know, may be so. All that I was concerned to witness to was the fact, that the words were genuine Hebrew words—that, with the exceptions stated, they coincide with what is to be found in verses 9-12 of xiith chapter of Daniel, and that they read normally from right to left, which, as every Hebrew scholar knows, is the order in which they ought to read. As to the order in which they were written, that is a matter which can not positively be determined from the manuscript. And what if it could? What has that to do with the main facts of the origin of the documents, any more than the instrument with which it was written? The mode of writing Hebrew is by no means uniform among Hebrew scholars. Having published a Hebrew grammar some years since, and being often in the habit of quoting the original text in my scriptural commentaries, I can say at least that my own invariable practice has been to write from left to right as I do in English. The Jewish literati, on the other hand, as far as I have had opportunity to know, adopt the reverse order. But, in whichever way the Hebrew is written, it is always read from right to left, and in this way reads the extract under consideration.

Your readers, Mr. Editor, will have seen that I assume no special patronage of the present, or any similar assorted phenomena. It is of no consequence to me what verdict in the end may be pronounced upon them. I have, indeed, an opinion on the subject, to which I shall hold as long as insufficient reasons are offered me for changing it. When there are, I shall at once, and freely, renounce it. In the present case—which is but one out of half a score of written Polyglottal marvels—I confess to a difficulty in conceiving that any one who should, of set purpose, have undertaken to copy a portion of the Hebrew text from the book of Daniel, or any other book, he being all the while utterly ignorant of the language, should yet have blundered so egregiously as some one has done in the transcription of those verses. With the plain printed text before him, why should he not have studied the utmost possible accuracy in the copy, especially if it was written to be exhibited, in which case the blunders would be sure to be detected? "But if it was written by spirits," says the objector, "why was it not written with punctilious correctness? Can they not write correctly

as easily as write at all?" On this score I must plead ignorance. I do not know how spirits write. I do not know that it was written by spirits. I only know that here are remarkable specimens of writing in different tongues, of which young Fowler is ignorant in his ordinary state, and in the penning of which I, for one, am satisfied that he had no conscious agency.

But under what influences he may have fallen in some abnormal condition—how his hand or his mind may have been controlled by supreme powers, some of his faculties being asleep and some awake—all this is a *terra incognita* to me, and I leave it to those who are more interested in the solution of these problems than I am to excogitate the true philosophy of the facts. Even in this latter case, however, methinks it is not very easy to avoid the conclusion that spirits from another sphere have had something to do in the production of the phenomena. It is very incredible as an ordinary feat of somnambulism if all idea of spiritual superintendence be separated from the occurrence. At the same time I have no object to attain which should move me to insist upon any particular theory in regard to it.

For myself I do not hesitate to proclaim to the world that Emanuel Swedenborg is a supreme and final authority with me in regard to all matters pertaining to the invisible world—its laws, its arcana, its doctrines. Nothing that conflicts with his teachings on any of these heads has the least imaginable weight with me, nor can it have with any one who has *shelved his authority* as I have done. From Swedenborg I learn that the Natural and the Spiritual Worlds coexist in the closest proximity and inter-relation with each other. I learn, too, from the same source, that there is some sublime intervening medium, "derived from the inmost principles of nature," subsisting between these two spheres, by means of which the one is enabled to act upon the other; and I infer from this, that there is some unknown mode by which, under certain given circumstances and conditions, and in connection with certain temperaments and organizations, departed spirits of this earth can so control, manage, and avail themselves of, this hidden element as to act in various ways on physical substances, whether of the human body or of inanimate forms of matter. As the possibility of this is quite clear to my mind, I find that it affords, on the whole, the most satisfactory solution of facts as well substantiated as any facts can well be—facts which are multiplying with great rapidity over the length and breadth of the land—and facts which it appears to me perfectly idle to deny. I therefore accept, on the whole, what is termed the Spiritual theory in regard to the nature of these phenomena.

But I stop short with this concession. When we come to the details—to the identification of persons—to the subject-matter of what is communicated from this source—I acknowledge with all frankness that I make precious little of it. For the most part, it directly contradicts what I believe to be true on evidence to which my calmest and clearest reason assigns as vastly higher authority, and therefore while others will have every confidence in making these responses oracular, with me they are—"mere leather and prunella." That they may eventually be overruled to some good results in the Divine Providence, I see no reason to doubt. But intrinsically they strike me as of exceeding little value, and as connected with so much moral disorder, that the less the affair is cultivated the better.

For all the imputations of weakness, narrowness and subjection to authority which these

avowals may draw after them, I am fully prepared, and must give them the same entertainment that I do to the communications themselves to which they relate. Being a firm believer in a Divine revelation and in the equally Divine exposition of it vouchsafed for the benefit of the Lord's New Church, the Church of the New Jerusalem, I am bound by consistency and conviction to form just this estimate of the Spiritual Manifestations, and to be wholly indifferent to any counter estimate that may be formed of me or of my decision.

Yours, &c., GEO. BUSH.
NEW-YORK, Feb. 19, 1853.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA
[WEEKLY REPORT.]
FRIDAY EVENING, Feb. 11, 1853.

Mr. Partridge said he was glad to see so many present on this occasion who have not been accustomed to meet with us. We do not aspire to notoriety, but after three years experience we feel impelled to speak plainly our convictions of the truth of spiritual intercourse; to proclaim it boldly, here and everywhere. He does not expect to convert those who are skeptical by the force of mere authority, but it may not be too much to hope, perhaps, that some may be induced, by what they may see and hear in these Conferences, to investigate the subject for themselves, as some of us have done. But we feel it a duty to testify of that which we do know concerning this matter. The press and the pulpit are arrayed against us. They would have us and the world believe we have been the victims of delusion. They blow hot and cold with one breath; they denounce the Manifestations as speculative folly in one issue, and in the next complain that they are "turning the world upside down; unsettling the received faith," and depriving wise men of their senses! The press say the people's wits are in danger, and the pulpit thinks their souls in jeopardy. The one refers the phenomena to *Electricity*; the other ascribes them to the Devil—and generally, in both cases, judgment is pronounced by those who have never had the moral courage or manliness to look a single fact in the face, or make themselves in any way practically acquainted with the subject they so freely denounce.

Dr. Gray read a paper addressed to him by Dr. J. P. Greaves, of Milwaukee, being a history of the discovery and other facts connected with a medicinal spring recently found in Chataque County, N. Y., "by spiritual agency." [From its length it will appear in another place.] He also read the following prayer and communication, made through the rapping, this afternoon, to Mr. David Fox, an only brother of Mrs. Brown, of No. 87 West Twenty-sixth-st., Mr. Fox being on a visit to his sister, who was the medium, through the alphabet, it was said:

"O God! great and merciful art thou who hearest the prayer of the penitent; who, when my brow was pale, and my burning tongue thirsted for heaven's cooling zephyrs, permitted thy ministering angel to whisper sweet hope to my troubled soul. I sought forgiveness for my past follies, and thou didst grant the boon I so devoutly desired. Not I alone bringeth my thanks to thy holy spirit throne; from every land myriads blend their voices in harmonious anthems to thy divine teachings. Thou hast fashioned men in thine own image! O father in heaven, may I ever thank thee. There is peace and joy within my bosom, and a sweet release from all that did my spirit bend. Amen."

"David, there is a language of the soul mysteriously given—a gentle breathing from the Spirit-home—which softens all your sorrows. It is the language of spirits speaking through the organs of the human soul. I saw you weep when death had entered your abode; I saw, too, what effect that grief had upon your spirit. Ella clung around your aching body and tried to tell you 'all was well.'"

Mr. Wm. J. Young related some so-called electrical facts on the authority of a clergyman of this city. They occurred in his (the clergyman's) presence, and though ascribed by him to that omnipotent and intelligent fluid, were of a character to make its old familiar acquaintances astounded at its modern proficiency in the performance of feats once supposed to be imperatively referable only to mind. The piano trotted after a young lady, as if seized with an intense desire to be played upon, and a chair in which the Reverend gentleman was seated manifested a sudden preference for a position on the other side of the room, which it proceeded straightway to occupy; and

being exceedingly affectionate, it took the gentleman along with it, as if to keep it company. The clergyman told him he was quite sure it "was all electricity," but, with all due respect to the "cloth," he was not able to endorse his opinion on that point.

Mr. Partridge made a statement of what transpired in a circle at his house, on the evening previous, Mr. E. P. Fowler, medium. The table was turned upside down, and in that position was taken outside of the circle, and repeatedly knocked against the side of the room, and then brought back and placed right-side up in its original position. The top of the table was then partially removed from its bed, and one half of the top was turned over upon the other half, and responses to questions were given by bringing the two halves in sudden and loud contact with each other. One gentleman had a number of mental questions answered by having the table moved to him, and then lifted up and one caster was alternately raised and lowered so as to respond on his foot. Other still more remarkable phenomena occurred in a room purposely made dark, but of a character which left no doubt on the minds of those present of their spiritual origin.

Several mediums, in various stages of development, being with us, some of them took seats at a table in the center of the very large assembly present. A medium, residing here, addressed us in a musical strain, (the words and music both improvised), and with great force and beauty sang of "the Heavenly Father's love," and of "the brightness of the morning that is dawning on us now,"—saying with respect to it, that each of us "had a duty to perform, and a mission to fulfill."

During the proceedings of the meeting raps, indicative of the presence of spirits, were frequent, and loud enough to be heard by all present. The Conference was the largest ever assembled at the house of Mr. Partridge, and these minutes are but a poor sketch of what occurred during the evening, much interesting matter being wholly omitted for want of room.

R. T. HALLOCK, Sec'y.

FRIDAY EVENING, February 18, 1853.

Mr. Partridge invited all present to relate their several observations, and the conclusions they may have drawn from the facts they may have witnessed. He gave it as his opinion, that much of the opposition from the church to this subject, grew out of a disposition, common enough to imperfect humanity, to dogmatize authoritatively on all theological questions, and especially on the subject of the unseen and the future. He hoped the friends here would avoid this error; that they would speak all the more freely because they had no wish to bind others or make them in the least responsible for their inferences, or conclusions from the facts. He hoped too, that each one would exercise his right and duty of correcting his conclusions of to-day, by what might, perchance, be his larger experience of to-morrow. For himself he trusted he would not blush to acknowledge and renounce any error, on any subject, the moment he saw it to be an error, and so far from wishing to bind others to his conclusions, he would not be bound by them himself, prospectively. He alluded with sorrow to the delusion into which many have fallen. The selfish hope of sudden wealth has caused some to prostitute their inestimable privilege of intercourse with the Spirit-world, so far as to hunt for "Kidd's money," under alleged spirit direction. They did not find it of course, and he believed that a like result would crown every effort of the kind. If we have the faintest glimmering of the controlling law of spiritual intercourse, every attempt at communion with higher spheres, prompted by *cupidity or ambition*, must end in disaster. He was not, however, afraid of the success of the cause; notwithstanding these things, truth must prevail. The wisdom of God was more than an equivalent for the folly of men, though it must be admitted there are some stupendous blockheads in the world.

Mr. Jas. Quarterman read a diary of his observations and experiments, as an investigator of Spiritual facts, the result of which, as stated by himself, is not the absolute conviction that the rappings, &c., are of spiritual origin, but an utter impossibility on his part to account for them on any other hypothesis.

Mr. Dwight Kellogg read the following extract from a letter, just received from Dr. C. N. Ormsby, dated San Francisco, January 11, 1853. The gentleman who wrote it, Mr. Kellogg said, had been a disbeliever in the immortality of the soul, as well as in these manifestations. Such was his faith, or rather want of faith, when he left for California. His present ideas, and the use these manifestations have been to him, may be gathered from his own words.

"I am told that you are a believer in Spiritual demonstrations, *alias* rappings, tipplings, &c., &c. Now it was not necessary that I should have been told this, for who could have known Dwight Kellogg

and not have believed it; I would have as soon supposed Edwin Lawrence was not.

"But, to be serious, I am myself somewhat of a believer. Knowing my skepticism on such subjects as well as you do, you must of course suppose that I have had some pretty strong proofs of its reality. Such is the fact. I have sat various times at a table with a medium, who was a stranger to me and who knew nothing of any of my friends. Through him I have had communications from what purported to be the spirits of my father, wife, nephew, John Allen, and a favorite young lady who died in the State of New-York nearly thirty years ago. These all gave names distinctly, when no other person in the room knew that such persons ever lived—and I well know that I did not contribute the weight of a hair to the motion of the table. I have seen the table walk across the room on two end legs, when no visible power affected it; I have seen it in its elevated position sustain a weight that cracked it—and many other similar demonstrations.

"These will appear trifling to you, perhaps, who have doubtless witnessed exhibitions of a far more interesting nature; but they are sufficient to prove to me that an invisible intelligent power is the agent that produces them.

"The question then arises, *what power is it?* Is it any more rational to attribute it to any other equally marvelous and improbable power than to what it claims to be? I am ready to yield the point, that it is the immortal and intellectual principle of MAN. I know that this idea must meet with a virulent opposition—but let it vent its spleen—let malice do its work, and ridicule exhaust its cunning—the facts are before us as evidences of TRUTH. Neither sophistry nor ridicule can change them. Theologians may prattle—bigots may seem troubled in the spirit—philosophers may dogmatize—Dr. Richmond may exhaust the profundity of his brain—and they will extinguish the truth as they would extinguish a conflagration by heaping on fuel.

"What our eyes see, we must not dispute. 'Facts are stubborn things;' these we have before us. We need a rational and philosophic theory for their explanation. Whether this will ever be given to the world, or whether it is beyond man's comprehension time will determine.

R. T. HALLOCK, Sec'y.

SPIRITUAL EXPERIENCES.

NEW-ORLEANS, February 14, 1853.

DEAR SIR: You will pardon me if I accept the invitation which you made through the columns of your valuable paper, requesting persons to give in their experience on the interesting subject of Spiritualism. The enemies of the cause are bringing forward almost every case of mental derangement, suicide and insanity, and seem determined to fasten it on modern Spiritualism. Stories are told and retold a thousand and one times about persons becoming insane, hanging themselves, and quitting the world in various ways, occasioned, it is asserted, by the unfortunate individuals having in their possession the works of A. J. Davis, a copy of the TELEGRAPH, or, perhaps, was known to attend Spiritual meetings. This is one side of the story, and it is the only one that public opinion will tolerate or countenance. This seems to me to be all wrong, and I will risk giving my experience, even though I should be classed with madmen and lunatics.

Although I never belonged to a church, I was early indoctrinated into the *mysteries* of Christianity, as taught by that cold, rigid, and almost cruel sect called Calvinists. I was compelled to attend their dull and cheerless meetings, conform to their rites and ceremonies, read the Scriptures and memorize creeds, catechisms, and other ecclesiastical that beset the paths of orthodoxy. The effect of this training was to completely crush the aspirations of my youthful mind. Sunday was a day of tasks and painful imprisonment, the pleasant studies at school, and the leisure time through the week, was interrupted and occupied with the same tiresome routine of religious exercises. As I grew older I began to scrutinize and examine their doctrines. When I began to comprehend their nature and meaning, they seemed so unnatural and revolting that I first secretly and, as soon as I dare, openly renounced them. Yes, religious sectarianism and bigotry murdered my youthful happiness and cast a gloom over my existence that is not, nor perhaps never will be, thoroughly dispelled. Who are the instruments of this system of religious torture and wholesale misery, I answer, and know from sad experience, that fathers and mothers are, alas, too often the executioners of the happiness, hopes, and more exalted destiny of their own children, and in their mistaken zeal drive them to fearful extremes. Nor is

NUMBER EIGHT.

TELEGRAPHIC DISPATCHES FROM SPIRITS.

DEAR SIR: It must be obvious to the enlightened understanding that a rational faith, in vital and spiritual realities, is wholly different from those vulgar conceptions which are begotten in ignorance and born in Cimmerian darkness. Things essentially distinct do not become identical, on account of our inability or unwillingness to perceive the most radical distinctions. Faith may be closely allied to science, notwithstanding many presume that faith and superstition must necessarily co-exist. I entertain the opinion that a true faith is strictly compatible with the highest exercise of the rational faculties. Reason is not necessarily violated by referring visible phenomena to invisible and spiritual causes, especially, since all ultimate causes are of this nature. Whenever it can be shown that the supposed causes are adapted to produce the alleged results, reason is duly respected. But the dicta of Nature and Reason are manifestly disregarded when we arrogantly assume that a particular phenomenon, or a specific effect, must depend on a certain physical agent, which has never been known to produce similar results, and, especially, if the whole history of that agent's operations affords an unanswerable refutation of the assumption. Thus a morbid apprehension of being unreasonable prompts many timid men to accept the most absurd conclusions. In nothing is the cowardice of the professional and scientific classes more conspicuous than in this. The idea of any spiri- tually-induced phenomena, less than eighteen hundred years old, is treated as a bugbear, and men either tremble at the contemplation, or go off scoffing about ghosts! and thus the old and ghostly idea, of the other world and its inhabitants, is fostered by those who should lead in an investigation that promises to dissipate the phantoms engendered by superstition, and to disclose the true philosophy of our relations to the unseen. It is most emphatically true, in this case, that

"Our doubts are traitors,
And make us lose the good we oft might win
By fearing to attempt."

Since the Spiritual phenomena became so prevalent, some persons have deemed it possible to establish a regular system of telegraphic communication with remote parts of the country and the world. It is not, however, pretended, by any rational mind, that the laws which regulate this mode of communication are as yet sufficiently understood to warrant us in expecting satisfactory results. Hitherto, no systematic attempt has been made to enlist the mysterious powers in this service. But there have been numerous incidental illustrations of their capacity to convey intelligence, from one place to another, with the utmost promptness and accuracy. To some examples of this kind I now invite your attention.

George W. Mead, of Burdett, N. Y., under date of January 24th, 1853, communicates the following fact, in a letter to Mr. Partridge. Mr. Mead, E. W. Lewis, L. Bigelow, and L. N. Gardner, were holding an interview with what purported to be the spirit of John Locke. The mode of communication was observed by some one to be tedious, when the following was communicated through the alphabet: "I want you to get Swedenborg's Dictionary of Correspondences, and that will teach you more than I can in years." The writer says, neither of us ever saw the work, nor did we know where to obtain it, but, presently, the sounds were heard calling for the alphabet, and the following was spelled: "You will get the book at John Allen's, Nassau-street, New-York; price, one dollar and twenty-five cents." SWEDENBORG."

Not one of the company had any knowledge of John Allen, much less that his place of business was located in New-York, and in the particular street designated, but a letter of inquiry was dispatched, addressed as above, to which the subjoined answer was promptly returned:

MR. GEO. W. MEAD: Sir—I have the work you mention in your letter—the 'Dictionary of Correspondences'; price one dollar and twenty-five cents.
Yours truly,
JOHN ALLEN, 129 Nassau-street.
New-York, July 29, 1852.

Our correspondent says, "Let Dr. Richmond explain this if he can. If it was merely mind acting on mind—both parties being in this world—was it John Allen's mind acting on our minds, when we were in Jefferson County and he in New-York City, some 200 miles distant, and while we had no idea that there was such a man in your city, or he that there were such men in Jefferson?"

Mr. Edward Hooper, of Fitchburgh, Mass., whose spiritual experience furnished an interesting fact, contained in one of my former letters, also relates the following, in the same communication. He was stopping at a hotel in New-York, having left home only the day before (May 10, 1851). Mr. H. had just returned to the public house, after a few hours' absence, when he received a Spiritual-telegraphic dispatch from home. The fact is thus related in his letter which lies before me:

"As soon as I entered my chamber the spirits commenced rapping, and informed me that, a few hours after I left Fitchburgh, my family was increased by the addition of a son. They stated the time, and also what persons were present, with perfect accuracy. I left my family well on the preceding day, and the event was not expected for several weeks. Mr. Laban Bullock and Moses Babcock, of Charlestown, Mass., were with me in New-York, and can certify to the occurrence of this fact."

Nearly two years since, Mr. J. H. Whiting of Bridgeport, Conn., called on Augusta Middlebrook, a rapping medium, when what purported to be the spirit of his first wife was declared to be present. During the interview that ensued she informed him that her remains, which were deposited at Milwaukee, Wis., had been removed. This surprised him, for he had no knowledge of the alleged fact. Some time after a Mr. Mygatt—an old neighbor of Mr. Whiting while the latter had his residence at that place—happened to be traveling this way and called on Mr. W. In the course of their conversation, Mr. M. informed his friend that, a street had been opened through the burial-place, and that the remains of Mrs. Whiting had been removed, and this narration confirmed the statement of the spirit in every essential particular.

On occasion of his interview with the spirits, Mr. Whiting inquired for the shade of a Mr. Otis, whom he had known in Milwaukee, and who—at the time Mr. W. removed from that place—in 1845, was reduced very low of consumption, and in the opinion of his physicians could survive at most but a few days. Mr. Whiting had not the remotest idea that he yet remained in the body. But instead of receiv-

Mr. Mead further states, in the same letter, that some time after Mr. Lewis inquired what other work would be most interesting, and the following answer was received from the invisible intelligence: "'A summary exposition of the internal sense of the prophetic books of the Old Testament, and of the Psalms of David.' This may be obtained at the same place, John Allen's."

ing an answer from the immortal Mr. Otis, W.'s first wife answered in his stead, informing her husband that Otis was still in the form, was well, and engaged in business in Milwaukee. Mr. Whiting has since learned that the information so received was strictly correct.

While Mr. Whiting remained at the West he sustained business relations to J. M. W. Lacey, who proved to be a desperate character. The parties named had loaned money from a Mr. Curtis, of Norwalk, Conn., which was invested in real estate, and, in the course of the transactions, a deed, which was to have been recorded in Milwaukee and forwarded to Mr. Curtis as security for his money, was missing and could not be found. Some time after the deed, and other papers including a note for eleven hundred dollars, had disappeared, Lacey went before a Master in Chancery and swore that he knew nothing of the deed, etc., but believed the missing papers to be in the hands of Mr. Whiting. Some two years since, and while a protracted lawsuit was yet pending, Mr. Whiting was informed by the spirit of his deceased wife, Miss Middlebrook being the medium, that Lacey had the deed among other papers and that it would eventually be obtained. Last October Lacey, having accomplished the seduction of Ann Maria Wheeler, was shot in the street at Milwaukee, by his victim, who is now in prison, awaiting her trial on a charge of murder. Since the death of Lacey, the lost deed has been found among his papers!

Mr. Whiting, who related these facts to me but yesterday, is a gentleman of the most scrupulous veracity. The medium is not clairvoyant, neither is she a magnetic subject, nor is there the slightest perceptible influence, exerted over her mind and nervous system, by the agency that produces the sounds. At the time these disclosures were made she was an unsophisticated child of fourteen years, and had never been nearer Milwaukee than New-York city. The old shift will not suffice to resist the force of these facts. To assume that the medium was in rapport with the churchyard, the mortal remains of Mrs. Whiting, with the mind of Lacey, the deed in his pocket, or with any other person or thing in Milwaukee, of whom or of which she had not the slightest knowledge, is an assumption so gross and palpable that, any attempt to expose its weakness and absurdity would be a work of supererogation.

Mrs. Harriet Porter, of Bridgeport, frequently receives these telegraphic dispatches from spirits, and the mode of communication in her case is somewhat peculiar. The messages appear to her as if they were plainly written on the wall, the table, or on the person of some one who may be in her presence at the time. In the month of January last, while she was one evening seated at the tea table, Mrs. Porter felt the impression of a hand on her shoulder. Presuming that some one had approached from behind, desiring to speak with her, she looked round, but saw no one who could have produced the sensation. She felt the hand on her shoulder the second time, and then the name, CAPTAIN LUM, appeared in plain letters on the table before her. Mr. Lum, who deceased some years since, left a widow who was in New-Haven at the time the spirit announced its presence to Mrs. Porter. After the name appeared the spirit said, "At eight o'clock this evening I will direct my wife to come to Bridgeport to-morrow night." On the evening of the ensuing day Mrs. Lum came into the house of Mrs. Porter, having just arrived from New-Haven, and after the usual salutations said, "I was impressed, about eight o'clock last evening, to come to Bridgeport to-night, and I feel sure it was the spirit of my husband that impressed me."

Miss Sarah Hutchinson, formerly of Boston, Mass., but now of New-York city, received on the night of the 14th of last December—in a dream—a message from the Spirit-world, to the effect that she would receive a dispatch, by the magnetic telegraph, announcing the death of her brother, Webster Hutchinson. The circumstance made such an impression on her mind that she was unable to do anything during the following morning, but waited in a state of painful expectation for the intelligence. Before noon the door-bell rang, and she had a positive consciousness that the expected tidings had arrived. A dispatch was handed her announcing the fact that her brother was but just alive, and it subsequently appeared that, he was actually dead at the hour when the dispatch was received.

Miss Mary Banning, a medium, being at the house of Mr. Moore, in Winchester, Conn., June 14th, 1852, called for the spirit of her brother, Josiah Banning, but he did not present himself as usual. The call was repeated during the evening, but to no purpose. Finally, at a late hour, and when the members of the company were about to separate for the night, the presence of Josiah Banning was unexpectedly announced. The spirit assigned as the reason why he did not come in the early part of the evening that, "he had been with his sister Edith all day." Miss Edith Banning was at Hartland, Conn., some sixteen miles distant, employed in teaching school. Very soon Mrs. Banning received a letter from Edith, written the next morning after the occurrence of the interview at Mr. Moore's, already described, in which she stated that Josiah had been with her all the previous day, and that his presence through the night had kept her awake. The mode of manifestation at Hartland was by sounds on and around the person of Miss Banning.

Mr. B. McFarland, who until recently lived in Lowell, Mass., has a gifted daughter who, it would seem, is favored with "angels' visits" far more frequently than the old proverb would authorize us to expect. This young lady passed the winter of 1851-2 in the State of Georgia, and it was during her stay at the South that an interesting fact occurred which I will introduce in this connection. The following account is extracted from an unpublished letter, recently received from Mr. McFarland:

S. B. BRITTON: Dear Sir: On the evening of Feb. 24, 1852, while a circle was convened at our residence, in Lowell, my wife inquired if Louisa (our deceased daughter) was with us, and was answered in the affirmative. In reply to the question, "Are you often with Susan?" (our only surviving daughter, who was then traveling with her friends in Georgia) the spirit answered that she was. My wife then requested the spirit to "go and stay with Susan and keep her from all harm while she was away," to which Louisa replied—by rapping—that she would. This, it should be remembered, was on the evening of February 24. In about one week from that time we received a letter from Susan, dated, Atlanta, Ga., Feb. 24, 1852, in which the following fact was stated: "Last night we had a sitting and Louisa came and rapped for the alphabet, and spelled out to me this sentence, viz: 'Mother wants me to come and stay with you, and keep you from all harm while away from home.'"

Thus you see that some invisible agent, claiming to be my daughter, received the communication in Lowell, Mass., and delivered it word for word in the town of Atlanta, Ga., and all within the space of an hour.

Yours, &c.,

B. MCFARLAND.

ISAAC T. HOPPER, who died in New-York during the past year, was an active member of the Prison Association and a distinguished philanthropist. Judge Edmonds, being a member of the same association, and interested in other reforms to which Mr. Hopper devoted his life, formed an intimate acquaintance with the venerable Friend, and was accustomed to visit him frequently, more especially during his last illness. One day the Judge called to see Mr. Hopper, and was agreeably surprised to find him more comfortable than he had expected. After a brief interview Mr. Edmonds departed, assured, in his own mind, that Friend Hopper would continue several days at least. The Judge had occasion to spend an hour or two at another place, and on his return

my suffering a type of what hundreds and thousands are daily enduring. If Spiritualism were made to such soul-withering, blighting results, Heaven spare young humanity from its woes and agonies. After I deserted the Calvinistic doctrine I fell in with the Methodists, who, by the way, are a liberal, friendly set; but I could find no resting place. I passed through various shades of religious belief, until finally I renounced revelation and became an infidel, and as far as supernatural and Scriptural revelations are concerned, I am so yet. I got such a fearful drilling up and down the Old and New Testaments, that I suppose I can hardly do them justice. Palms, Gibbons, and Volney were my text books, and in the absence of better, would be so yet, although I always considered the former too severe; I felt the force of their reasonings but still felt harassed with doubts, I wanted more illumination and I have got it. Accidentally I came across the works of Mr. Davis, and read them with intense delight and admiration; the personal of his works have afforded me more consolation than anything I ever came across. I have now far more elevated conceptions of God, the Universe and the sublime destiny of man; death is rid of all its terrors, a glorious immortality, a spirit-land peopled with happy angels seem to invite and attract me to their blessed abode. Spiritual Manifestations add another link to the chain of evidence, and make spiritual communications a matter of science and philosophy. I have given the subject all the attention that time and circumstances would permit. I listened to a beautiful and eloquent exposition of its aims, uses and philosophy, by Mr. Harris, of Mountain Cove, Va. Although I am partial to the teachings of Mr. Davis, I feel convinced that another plank has been added to the spiritual platform, and that it is broader, wider and firmer. My situation, employment, and circumstances in life, have been such that I have never had an opportunity of getting into society where I might have a chance of secular demonstrations. I have endured all manner of reviling, sneers and jibes, for the stand which I have taken with regard to the rappings. I can stand it all; still I would like to have some kindred spirit to commune and counsel with; yet I have none. I know there is a society privately organized in this place; but it would be out of my power to make their acquaintance, without transcending the bounds of decorum; however, if I should never have the felicity, I feel it to be my duty to offer my mite of testimony on the subject; I might give you that of others more weighty than mine. Asking your pardon for my tediousness, wishing you and your co-laborers abundant success, I bid you adieu. A SUBSCRIBER.

P. S.—I saw, in a morning paper, an account of a person who became insane from spirit rappings; I also saw in the same paper that the Rev. Dr. Rice, of London, had committed suicide. No doubt there was no Bible in his vicinity. Will our opponents be candid and draw a just inference. If we had any statistics on the subject, I believe they would show that insanity and suicide are more frequent among clergymen and divinity students, than any other class, and if it is proved humbug in one case, it should do so in the other. S.

THE SPIRITS IN OHIO.

AKRON, Ohio, Feb. 21, 1853.

FRIEND BRITTON: I have not as yet seen anything chronicled in your excellent TELEGRAPH in relation to our flourishing town touching Spiritualism, hence I infer that no report has been made to you; consequently I shall make the effort to acquaint you with some things in general, and a few things in particular. About three years ago a friend and myself undertook the business of investigating the Spiritual philosophy, but aside from what was written we were brought up standing for want of a medium.

We resorted to the Forest City where one resided; but, in consequence of previous engagements, we failed to obtain an interview. Disappointed but not discouraged, we returned and waited patiently for an opportunity.

Two years ago the coming spring, our place was visited by Mrs. Fish and Miss Fox, with whom myself and friend and many others had an interview. Some were well satisfied, and many were confirmed in their unbelief. For a few days quite an excitement prevailed, and it was prophesied by the knowing ones that, like Salem Witchcraft and Millerism, this "Spiritual deception and humbug" would as suddenly die away and be forgotten. Especially did the bell-weather of this class of brethren declare that, in one year from that time, there would not a man be found in Akron that could be induced to acknowledge that he had ever stooped to look into the matter. Well, from this moment, notwithstanding the combined opposing force, the Spiritual philosophy has been gaining friends.

The Burrs, on learning that Spiritualism had taken root to some extent with us, lost no time in coming to the relief of the deceived and duped people. But their exposure of the phenomena compelled their own friends to acknowledge that, instead of exposing the "fraud and deception" in the case as promised, the course pursued by them tended greatly to settle in the faith those wavering, and to move the people generally to investigate.

A few months after this, say in the winter of '51, we were blessed with a developed medium from among ourselves, so that we were able to commence business on our own hook. This medium is a physician of about seventy years of age, possessing his full vigor of mind—a man whose moral honesty, integrity and goodness is acknowledged by all, without exception—was the man, and perhaps the only man, at that time, that could have been selected, through whom the spirits could have calmed the raging storm of opposition. But this medium was not long alone; another was soon developed, then another, and another, until, at this time, we have forty and upward, which are true helpmeets for him. Some are writing, some speaking, some vibrating, and some rapping mediums, and the believers are not a few.

So, you see, we have lived to witness the falsity of the above prophecies. This work of love, and salvation from error is not confined to any particular class, but it has its votaries and immovable adherents from all departments of society. Even the church is contributing her share to swell our numbers and add to our influence.

We do not claim to have advanced beyond the infantile state, yet we have learned some few things. Instead of receiving for doctrines the commandments of men, and ever learning and never able to come to the knowledge of the truth, we have sought and found the better way—the way of truth, light, and life, in

the possession and enjoyment of which we naturally and cheerfully give honor and praise to our God, who is with us, and in us, and of whom all of us are parts.

The spirits directed us to hold a general meeting on Sundays; accordingly we have, for three Sundays, in a hall suitable for that purpose. Spirits are with us, guiding and assisting us as circumstances demand, and I am happy in being able to state, in truth, that these meetings are productive of great good. Our course is onward, in harmony with the great law of progression.

Yours in Spiritualism,

J. L. R.

For the Spiritual Telegraph.

COUNTER PHILOSOPHY.

MR. EDITOR: I have been a reader of your paper from its commencement, and hence, as I trust, derived many important facts and much valuable information from its columns. I know something of the interest with which it is read by others; but the inquiry has been often made in my hearing, whether the space occupied by Dr. Richmond's articles could not be more profitably occupied with other matters. True Dr. R.'s articles afford occasion for Mr. Britton to exhibit the triumphant refutation to which Dr. R.'s theories are liable; but the truth, as it appears to me, is, Dr. R.'s theories require no such refutation. They refute themselves, in almost every important particular. For example, his idea that the laws of gravitation would prevent a spirit from remaining near the earth or of approaching the earth again, after having once left it, the merest tyro in our common schools must know, has not the weight of a straw. What causes hydrogen gas, to which Dr. R. compares spirit, to rise in the atmosphere, as in the case of the balloon? Evidently because its specific gravity being some fifteen times less than atmospheric air, it displaces a portion of the atmosphere which is heavier than itself. But does Dr. R. suppose that spirits are composed of hydrogen gas? or any other gas or substance which occupies space as matter does—displacing a portion of the atmosphere wherever it exists? Has he never heard of imponderable substances which are not subject to the laws of gravitation—at least, not in any manner that is appreciable, even when subjected to the most delicate tests? How does electricity? how does caloric? how does light?—and perhaps other imponderable substances—find their way through the atmosphere to the earth, and stay when they get there? Let the Doctor answer these inquiries, and he will see for himself that his theory of spiritual ballooning is the most idle vagary imaginable.

Nor is his theory of the "rapport" of mind with mind at all more satisfactory. There are, doubtless, certain abnormal states into which some minds can pass, in which what the French call "rapport" takes place, and one mind may become cognizant of the operations of another mind, without employing the ordinary methods of communication. But that this is true of the normal state, and to the extent which must be supposed in order to account for the phenomena referred to by Dr. R., is contrary to all the experience and observation of mankind, from the beginning hitherto. If this be so, to the extent supposed by Dr. R., it must be a general law of mind, and may be reduced to practice in the common business of life. We may then dispense with our mails and telegraphs, and by placing ourselves "en rapport" with those with whom we have business to transact, negotiate our affairs at London or St. Petersburg, or any distant place, by direct communication of mind with mind. We can dispense with witnesses and lawyers in our courts of justice—and to what extent the whole business of life may be revolutionized it is not easy to say.

I have read Dr. Richmond's articles with some degree of attention, and I must say that, to me, they appear so palpably absurd, and so utterly at variance with the known laws and phenomena of mind, that they are hardly worth the time which even a hasty perusal costs. If the Deistic materialism which evidently lies at the bottom of all his speculations, is to obtain credit in this age of the world, it must be by another and very different consideration from any that have appeared in his articles yet. I think in this I express the views of a large portion of the more intelligent readers of the Telegraph.

CLIMAX.

Spiritualism in Philadelphia.

The course of Spiritualism is making considerable progress in this city. A number of intelligent individuals have been investigating the subject for a long time, and many of the higher phenomena have been manifested, of a most satisfactory character. Recently it has assumed a new phase, and is working its way to the notice of a class of the community who have hitherto disregarded its claims altogether. It has become one of the fashionable amusements of the evening parties, to move tables, chairs, and other articles, after the manner in which spirits have been supposed to operate in other places. A circle is formed round the table, they place their fingers on the top, and in a short time the table will move, in a mysterious manner, rising up, standing on two legs, then on one—turning round—answering questions, &c., &c., which the wise ones say is done by electricity. Tables have thus moved about the room with full-grown persons leaning their entire weight upon them, to the great amusement of multitudes, who, if the real cause of these movements were known, would probably be frightened half out of their wits, and would apprehend that Pandemonium itself was being let loose. But as it is nothing but electricity, it all passes for an innocent and very pleasant amusement. The phenomena of Spiritualism are thus finding their way into circles of society which have hitherto shut their eyes to the whole subject when it has been brought before them in other forms.

CLIMAX.

Facts Wanted.

Any person having important or interesting facts in regard to the use and progress of Spiritual Manifestations in their particular locality; the kind of mediums; first manifestations and state of progress up to the present time, will confer a favor, by communicating the same to "HISTORY," Spiritual Telegraph Office.

WANTED—By a gentleman and lady, two Rooms in the lower part of the City, in a house occupied by a private family interested in Spiritualism. Address a note to P. P. LOUNSBURY, Office of the Illustrated News

home, having to pass the residence of Mrs. Brown (formerly Mrs. Fish,) he called for a few moments, when the rappings announced to him that Isaac T. Hopper was present. The Judge was incredulous, but the immortal Friend insisted that he was indeed there, and that he had left the body about an hour before. Judge Edmonds went immediately to Mr. Hopper's where he learned to his astonishment that his friend, and the friend of Humanity, closed his mortal career at the hour designated.

I have not the space to continue this citation of facts. The examples already offered must suffice to indicate the general characteristics of a very numerous class. Every person who has carefully pursued the investigation, for any considerable time, must have witnessed similar exhibitions of spiritual agency. I believe that not a single fact contained in this letter has ever been given to the public through any other channel, and yet our resources in this respect are not likely to be speedily exhausted. Every day adds new and significant illustrations to the records of human experience, and we apprehend that, a critical analysis of this mysterious power, and the multifarious modes whereby it acts on mind and matter, will make all subliminal theories appear vain and meaningless. It is not my purpose to force the acceptance of any hypothesis. I offer no theory—not even the Spiritual—but I do insist that the legitimate claims of the facts themselves, and of the power that underlies them, should be respected. This power is superior to all its visible or phenomenal exhibitions, and is able to exercise a supreme control over the passive and plastic forms which leap like living things in its inspiring presence.

Have my facts any affinity for your theories? Let us see. Two minds are said to be in rapport when they sustain such relations that one is conscious of the thoughts and emotions of the other. This mingling of mind with mind, in the normal state, is not, however, known to occur at a distance between strangers. Not only are the parties required to have a personal knowledge of each other, but one, at least, must have an exquisite susceptibility to mental impressions, while a state of mutual sympathy and association is indispensable. The parties, in some of the examples already given, were entire strangers. It is at once conceded that distinct impressions of ideal images are silently transmitted from one person to another, even at a distance, however, this occurs but seldom and only when the parties are thinking intensely of each other. *Either the person who communicates, or the one who receives the impression, must be absorbed in thought respecting the other or no such phenomena are liable to occur.* In recording this opinion I do not speak at a venture, but from the results obtained by several years' practical observation and experiment. Even where the parties are familiar friends we are required to seek, in the accompanying circumstances, for the proofs that they are in rapport. The fact that information is conveyed from one to the other does not of itself establish this assumption—does not even give it the appearance of probability—in the absence of indispensable conditions, and in the presence of the mysterious powers who persist in telling their own story and will sanction no qualification of their claims.

It is particularly worthy of observation that this blending of mental spheres, of persons in this world, develops no phenomena outside of the individual. No rappings, moving of ponderable objects, or other like physical effects accompany the psychological action, nor can they possibly occur from this cause. And here the insufficiency of all your speculations to account for the facts is too conspicuous to require exposure. *In the results ascribed to spirits the mental and physical phenomena are everywhere so blended as to warrant the conviction that they are produced by the same agents.* Let us take a single fact and make an application of your hypothesis. AN INVISIBLE AGENT, CLAIMING TO BE THE SPIRIT OF LOUISA McFARLAND, CONVEYED A MESSAGE FROM LOWELL, MASS., TO ATLANTA, GA., IN ONE HOUR, AND DELIVERED IT WITH GREAT ACCURACY AND VERBAL PRECISION TO THE PROPER PERSON. There is no evidence that Mrs. McFarland and her daughter were in rapport, at that particular time, or that they are mutually capable of such intimate communion as to render so delicate an experiment possible. We do not learn that the young lady had even thought of her mother, on that occasion, until the communication was received.* Moreover, it does not appear that Mrs. M. can, by a possibility, disclose her thoughts in this manner, and at so great a distance, and the presumption that the daughter is so extremely susceptible as to receive intelligence, by this psychological process, almost from one end of the continent to the other, is neither sustained by the facts nor by the most distant probability. But it is abundantly evident that the communication was transmitted by some intelligence that acted independently of the other parties. That agent had power to demonstrate its presence by sounds and other physical effects, and without the use of any visible instrumentalities. Its mysterious transit from Massachusetts to Georgia was performed in a single hour, and for aught we know to the contrary, in an instant, while it not only fully comprehended the nature of the mother's request, but faithfully accomplished the object of its mission. Was not that the work of a Spirit? I have no space to closely analyze the other facts, but permit me to say that, an agent gifted with such mysterious and angelic powers may command my attention and respect, and I shall deliberate long before I join you in denying its peculiar claims.

With this assurance, I remain, Yours truly,
S. B. BRITTON.

* It is a significant circumstance that after the spirit promised to go to Georgia, nothing more could be heard of it at Lowell, that night, though repeated inquiries were made.

SPIRITS SPEAKING TO THE CHURCHES.

On Saturday evening last, Rev. Dr. Tyng, of this City, delivered a discourse to his congregation, on the modern Spiritual phenomena. The learned divine treated the subject with great seriousness, and in a manner which merits our respectful consideration, though we can not sympathize with his fears. He frankly admitted the facts and repudiated the idea of their being merely some new development of electric or magnetic forces. He contended for the *Spiritual origin* of the manifestations, but insisted that the "Adversary of souls" was employed in their production. This conclusion he rested, not on the intrinsic nature of the facts, but on the alleged disagreement of the manifestations with several verses which he cited from different portions of the Old Testament. It was maintained that these brief quotations, from the ancient Hebrew Scriptures, contained God's law, and that since the mysterious phenomena did not comport with the strict letter of its teachings, they must depend on Satanic agency. Others may be inclined to think that God's law is written as distinctly in the bodies and souls of living men, as in the Pentateuch, and that the Divine word is as eloquently spoken in the Providence that still governs the world, as in the recorded experience of the Past.

Dr. Tyng spoke with great apparent concern and warned his people against pursuing the investigation for "scientific purposes," or under the delusive idea that the mysterious power is harmless. He announced the fact that there were mediums among the communicants in his

church, and that for three weeks past he had personally wrestled with this adversary almost incessantly. It had disturbed his meditations by day and his sleep by night, and the speaker was understood to remark that if the annoyance continued to increase, he should be obliged to relinquish his ministry. He desired the earnest prayers of his people and begged their forbearance for speaking so plainly.

There was no denunciation of mediums or others, but the entire discourse evinced a candid and loving spirit, a profound solemnity of feeling, and the most painful apprehensions. Our respect for Dr. Tyng's sincerity is not diminished by our widely different estimate of the new developments. We trust that the Doctor's apprehensions spring from a misapprehension of the whole subject. We, at least, have no suspicion that our Heavenly Father has resigned the world and the church into the hands of "the Adversary," or that he will ever withdraw his Divine guardianship.

KNOCKINGS ON THE PROFESSOR.

THE PRESS, MEDIUM.

It may be interesting to our readers to know something of the estimation in which Prof. Mattison's labors are held by the press and the people. We will, therefore make some brief extracts from the secular papers, and, if our space shall suffice, subjoin a portion of one or two private letters, received from Winsted, since our lectures were delivered. The first is an editorial from the *Winsted (Conn.) Advertiser*, published in the place where we gave our lectures in answer to Prof. Mattison's unprovoked attack. The Editor of the *Advertiser* is a stranger to us, and it will be perceived, from his own statement, that he is not a Spiritualist, and for this reason his testimony is, at least in this particular case, the more valuable to us. He has our thanks for the frank and manly manner in which he has spoken.

SPIRITUAL PHENOMENA.

Mr. S. B. Britton's course of lectures upon "Spiritual Phenomena," has caused unusual excitement in this village and neighborhood. We must do the talented gentleman the justice to say that we believe him sincere in his opinion, and that he has given the best evidence of his disposition to convince the public of what he considers truth. That his object is *humbly* (as some foolishly assert) we unhesitatingly believe; he is a man of too much discrimination and good sense to prosecute the advocacy of a cause with so much energy, which, if based upon deception, must sooner or later, expose him and his cause to universal contempt. We must also give him credit for much fairness and even charity to his opponents; there was not the least evidence to us that he did not wish to conduct the discussion in an impartial and gentlemanly manner; but he was evidently provoked by their inability to grapple the subject, and their broad, unprovoked, even bombastic assertions. Much of the ground taken by them was miserably sustained, if sustained at all, and not a single argument satisfactorily met. We say this, not because we are converts to the cause—as yet having seen nothing in it so sacred and important, toward promoting the welfare of the world, as the friends of the cause would have us believe—but that we regret that an individual or individuals should undertake to oppose any theory without previous investigation. Even Professor Mattison, in taking up the subject, did it incautiously, and without regard to the facts of the case or the feelings of those interested. He denounced it as a humbug, a deep plot, only to be explained by the initiated, without producing the shadow of proof to support him. Fault has been found with Mr. B. having occupied so much time in explaining his subject, instead of answering Prof. M. Now we do not very well see how Mr. B. could easily do himself justice without pursuing this course, and prove to unprejudiced minds that he and his opinions had been unfairly treated. We also would remark to those who attempted to refute him, that if a little more pains had been taken to obtain correct information on the subject before attempting to expose it, they would not have committed so many laughable inconsistencies, and more than probable might have been induced to remain silent altogether until they knew more about it. The argument of electricity was, in the first place, a very foolish one, poorly sustained, and nicely set aside.

Until this subject is fairly and philosophically investigated, its opponents should have sufficient good sense to avoid exposing their ignorance before the public.

We repeat we can not go with Mr. B.; we are satisfied there is some delusion in the so-called spiritual phenomena; but what that delusion is, Professor Mattison or his friends have never satisfied us, nor would we be willing to look to them for the instruction we desire.

We remarked in our article last week that Prof. Mattison had been to Hartford to enlighten the people, concerning a subject of which he knows nothing from personal observation of the facts. The following from the Editorial columns of the *Times* will suffice to indicate the spirit of his lectures in that city, and also the impression made on the minds of candid and intelligent observers.

A Mr. Mattison lectured last night at the Melodeon. We attended in the hope and with the assurance that he would treat the subject of spiritualism fairly and not in a mere blackguard manner, and that he would be just enough to state truly the position of the "new philosophy," as it is called. But we were disappointed. Mr. Mattison so far violated the decencies of civilized life, as twice to allude, in a personally insulting and sneering way, to an individual who came in and sat quietly, after paying a quarter of a dollar for admission.

It is desirable that this new doctrine shall be met and opposed fairly, by facts and convincing arguments. If it is founded in error there are many honest people, not all "softs" or "weak in intellect," as

this Mr. Mattison remarked, who are led into the error, by what they deem to be good evidence. It requires something quite different from the ridicule which he peddles at twenty-five cents or ninepence a head to convince them of the falsity of their notions. That there are impostors connected with the Spiritual doctrine, and that there are errors enough promulgated under its influence, can not be doubted. Nor can it be doubted that able and honest minds are candidly investigating the phenomena; the persons evidently desire truth, let it lead in whatever direction it may; they court investigation and discussion, fairly and in good temper, and should be met accordingly—not by a sort of slang and low order of ridicule that would disgrace the cellar of a pot-house.

On occasion of Prof. Mattison's first lecture, at Williamsburgh, L. I., he expressed a desire to treat the subject and its friends with entire fairness, and requested, should he be in error in any of his statements, that any person who might be interested would correct him, then and there, or on any other occasion. At the conclusion of the Professor's second lecture, Mr. Partridge went forward and proposed to make some corrections, whereupon, Prof. M. made a move with a view to prevent Mr. P. from proceeding, but the latter assured the audience that he could not be regarded as an intruder, for the reason that he came forward at the invitation of the speaker. Prof. M. saw his dilemma, and temporarily yielded to Mr. Partridge, who commenced his corrections, in which he sustained himself by narrating facts which did not at all accord with the assumptions of the lecturer. All attempts to look the facts out of countenance were unavailing, and at length the Trustees deemed it expedient to suppress their further utterance; accordingly, Mr. Partridge quietly yielded the floor, after having awakened a spirit of inquiry in the minds of many who heard him. The pulpit was at the service of Prof. Mattison to misrepresent the whole subject, and to excite the vilest suspicions against its friends, but it was not deemed expedient, on the part of the Church, to permit so much as a simple statement of facts within the pale of the sanctuary.

The following is an extract from one among a number of letters, received from Winsted since the delivery of our lectures, which will serve to indicate the fruits to be anticipated from Prof. Mattison's labors:

WINSTED, Conn., Feb. 21, 1853.

I happened to be a hearer of the lecture last Thursday evening—the answer of Prof. Britton to Professor Mattison—lectures, previously delivered here and in New-York, against the doctrines of the Spiritualists, the first of which I have ever attended. On the conclusion of Mr. Britton's refutation of the charges of Prof. Mattison, I expected to hear some arguments and reasons advanced in support of the Professors' positions, especially when I saw a minister of the Methodist Church, in good standing, take his place in the speaker's desk. But, ah! how easy to be disappointed; instead of hearing any argument advanced, I saw a fair illustration of a theatrical performer, every action and word (to my mind) of which was an insult to the audience.

I am not a believer or disbeliever in the doctrine of the Spiritualists, but am willing to add my mite for the privilege of reading and digesting for myself, which probably I never should have done had it not have been for the meeting of Prof. Britton last week. To prosper, in your undertaking, you have only to get up such discussions, the oftener the better, and you will be sure to go ahead.

This communication was accompanied by the gentleman's subscription for the TELEGRAPH.

OFF THE TRACK.

WAUKEGAN, Ill., Feb. 22, 1853.

MR. EDITOR: In the last TELEGRAPH Dr. Richmond says, the Hebrew characters (supposed to be written by spirits) were submitted to two graduates of Yale College, one the "Rev. William Carter, Waukegan, Ill.," whose statement he professes to quote. I think Dr. R. must have committed some mistake here. I have resided in Waukegan since the city was a dense forest of oak trees, and no such man as "Rev. Wm. Carter" resides, or ever did reside, in this place, to my knowledge. Now, as it is very important for the interests of our patients that we Doctors should not commit mistakes, I must request Bro. Richmond to review this case.

Yours truly,
D. CONY, M. D.

How is this, Doctor? Is it a case of "involuntary will-force"? Did the oak run against the stump of one of those "oak trees" at Waukegan? or, was your mind in rapport with the wrong place?—[Ed.]

CORRECTIONS.—Several typographical errors occurred in our leading article under the editorial head, in our last number, the most important of which were in the dates of the statements by Mr. Partridge and Mr. Fishbough. In a part of our edition the date of the former was printed the 20th and the latter the 16th, whereas, the date in both cases should have been the 26th. The other errors the reader will readily correct.

We will thank our friends everywhere to send us the names of all persons—not subscribers—who might be interested to examine a specimen number of the TELEGRAPH in its ENLARGED FORM. We shall issue the initial number of Volume II—which will be every way improved—in a few days, and shall be glad to send it to all who may be prepared to consider its claims.

The third volume from the hand of Rev. Charles Hammond—written while under Spiritual influence—will be published at this Office, in a few days. It will be about the size of the Pilgrimage. We shall notice it more particularly hereafter. In the meantime our friends may send in their orders.

REPLY TO PROF. BRITTON.

NUMBER SIX.

MY DEAR SIR: But a little time since you positively told me you could not be "diverted" from your course by my "sophisms"—that no "rejoinder" would be made till your "analysis" of the facts was "completed"—and after this solemn asseveration not to be turned aside, I find you in number six attempting a "rejoinder" to what you term my fundamental position. Now, my friend, don't you feel that you have done very wrong—that you have showed a great want of that firmness that is ever essential to a high purpose? I will forgive you this time—remembering as I do that a man of stronger nerves in our day made most bitter complaint of a galling "fire in the rear." But, positively, it don't look well for the leader of an army to face about and peck flints with a *petit corporal*. "About face"—"forward march"—as you agreed to—I will shoot easy.

Attention is again called to that position. Spirits are described as being composed of *imponderable matter*. S. B. Britton says, *SHEKINAH*, vol. I, p. 631, "The absurdity of believing the soul to be and yet to be nothing, is left to be disposed of by those who entertain such an opinion." Page 64, he says, "The soul is an organized spiritual body—a form within a form." Now, friend B., out of your own mouth will I condemn you. If your own words are types of your opinions, then the highest idea of the soul, the spirit existence, is, that it is composed of matter—etheral to be sure—gas, outside and in—gas, inflated with more rarefied gas—still matter—still "material," and yet you constantly bandy that foolish epithet—*materialists*. You may catch gudgeons in such traps. Your whole system, from beginning to end, is *materialism*, and you will not dispute it after what you have written. *Sincerity* is above all price; do not wrong yourself—you can not wrong me. All Spiritualists affirm that the soul, spirit, or spiritual body, is composed of *matter*, and you refer to the most subtle elements in nature for figures to represent it—viz: *electricity*.

As all matter, from globes to atoms, is controlled by this law, I put your spirit bodies, made of *imponderable fluid*, under this law. "Who shall weigh the lightning," says Job. All bodies near the earth, lighter than air, are driven upward by gravitation, and the force increases as the weight of the body decreases; if their bodies are as light as hydrogen, they can not remain here but by the exertion of immense will-force, if they are *imponderable* as the *electric fluid*, the force which would impel them from the earth would be incomprehensible. All human ingenuity applied to the dead body can not detect the fact that *life* has left it. The greatest force your spirits have exerted, with the aid of your best medium, is about 800 pounds, and that being a measure of your power, they can not return to the earth by will-force, neither can they remain here after being detached from the body; the imponderable soul-body would inevitably leave the earth.

It is yourself that has denied the human spirit an independent force—you asserted that "the first example" of "unaided human will" moving matter could not be given. From the first I have contended that the will-force of the human mind was involved in these phenomena—and you have as constantly denied it. The Editor of Mr. Spear's *Life of Murray* argues that the human soul is not an independent power. The eagle's body is weighable matter, and his will-force so far counteracts the law of gravitation as to rise to a high altitude—but was his body as light as electricity, we see at once he could not hold himself on the earth by his present will-force. This is a plain proposition in physics, and you can not evade it—all impartial minds will pronounce it fair and logical. Show us that the will-force of spirits can hold their bodies near the earth—"probabilities" don't answer in the domain of comprehended laws. That I deny the "remotest relation" of the soul to the "higher law" of will-force is wholly a mistake; all that I have written testifies against your statement. The records will show the fact that I was the first and only man in this controversy that was bold enough to contend that we could will matter—using imponderable fluid as an instrument of motion. When I stated this to Mr. Greeley, he exclaimed, "What can not the human mind do?" Seeing the bottomless gulf through which your whole theory is descending, you piously charge me of being "unmindful of the sublime image it (the soul) bears," and "showing a total absence of faith in its essential attributes—and hence in its very existence." You ought to "thank God," my dear sir, "that you are not as other men," when you call on "Christians and Infidels" to judge of my *materialism*. "The soul is an organized spiritual body"—(*SHEKINAH*.) Your highest idea of a "Spiritual," as all your reasoning shows, is clearly nothing more than a purified or rare form of matter. The world is full of examples of men who deny the legitimate and logical results of their own theories and positions. "To what gross and graceless issues are we tending!"

I only restate the position on gravitation to impress it on your readers—it has not, nor can not be answered. Again, all our knowledge of organized life, shows respiration, in some form, to be essential—our "organized spiritual body" must have an atmosphere—that atmosphere must correspond to the rarity of its elements—our gross compound of nitrogen and oxygen can not be breathed by spirits. Will you show us that it can? Perhaps, like Swedenborg's moon spirits, they have an "air sack" in the bowels. I admit, and firmly believe, in the eternity of spirits; but that no more settles their locality, than admitting your existence would prove your residence in California. Formerly my faith rested on assertion, and the universal impression has often been wrong—and is no certain guide to truth.

You have seen fit to question my belief in a spiritual future, and I venture a few thoughts on that subject. Two forces are seen operating throughout the Universe—these two forces combined form a circle or impulse. Every planetary system has its center or sun—this corresponds to the centripetal force, and planetary systems around suns represent the centrifugal force—and then again both these forces are confined in each sun and in each planet, hence suns and planets roll on their axis—and planets around suns—and suns and systems around other systems—and those of necessity, as analogy would show, around some grand center that exceeds the whole in force, and controls all.

The primary origin of all force is in intelligence, and intelligence, as I comprehend it, involves these two forces; and now let us turn in upon ourselves and see what we find. We see first intelligence and matter—or soul and body—these acting and reacting produce mind, or thought—a third. The two forces acting at right angles produce a third; in physics it is rotation and revolution in mind, it produces thought—or mental circles. The soul answers to the sun—it is our sun-point or centripetal force—the body to the planetary systems—or the centrifugal force—the mind to the motion in these systems as the result of the two—the spirit—the going forth—the proceeding from these two antagonizing forces. Man in our animal creation represents the centrifugal force—woman the centripetal force—the sun point of the moral Universe. Man is the wisdom principle—the selfship of the system; woman the love, and will principle—the benevolence—the "love-your-neighbor-as-yourself" principle. As all systems have a common center,

so must man have a common center—and the forces being dual, the moral and intellectual center will be found respectively in the two sexes. Christ, in this theory, represents woman, the "seed of the woman" was to bruise the serpent's head. Christ is the moral center of the Universe. Man was excluded from his being—as it is represented. Newton may justly be called the intellectual center of our Universe. Now, as this law must be universal, every planet, every nation, every tribe, every family, has its center, its strongest force. Schlegel, one of the profoundest German writers, though a Catholic, declares that all the ancient systems of religion are based on a trinity—on two forces producing a third. The system of Fo, in China, corresponds nearly to that of Christ's—that of Tasso, in India, to that of Mahomet; the two first represent the love-principle, the two last the self-principle. "God is one God, and Mahomet is his prophet." I—I—self—self.

This theory supplies all nations and tribes with a religion—and reason adapted to its main idea, and thus has it always been. This system supplies the peopled hosts of planetary worlds with a moral and intellectual center. It supplies all being with light and intelligence—regulated wholly by the point from which they start. If self be the center of movement—the system is elliptical, cometary, the center of attraction on one side all self. If love to God, right, sincerity, be the common center, then the system is balanced, and plays harmoniously. I drop in these thoughts to prevent misapprehension, and return to man.

Man being a "little Universe," involves the two forces in his being—the sun and planetary force—the centripetal and centrifugal; on these two forces rests the perpetuity of Deity, and the eternity of man's existence. A force exactly balanced, by a friction, is an eternal rest; two forces exactly balanced, and in motion, are eternal movement. How the independent movement was first brought about, I can not see. If I could, I should be God. Man is an exact epitome of this independent force.

Let us beware that we don't get self in the center, and run eternally backward. Here is the grand secret of the death of nations. Self, the center of all political systems, being a scattering, false force, has doomed every nation and individual who revolves around it. Well did that grand central mind of our age—the mind of Kossuth—utter the fearful thought that no nation now on the earth has any true future as a nation; they are not based on love—right—the true center of all harmonious human existence. Woman, the true moral center of the sexes, must be summoned from her darkness into the all-pervading light of this great truth—and from the burning sun-point of the mother's heart let her distil the warm dews of a deep sincerity into the heart of the nations. Talk of a millennium—the highest force now moving the nations of men is pure self, and as well engraft a millennium into the minds of the spirits of Pandemonium as into the present race of minds. In this scheme we see man moving up from darkness under the action of a mighty law, that pervades all space, and all planets, and all beings; and the one fool's trick of our race has always been—"O Lord, we want more light!"—belief in thee has faded from our mind—and like the butchering Jews, with their hands dripping in blood, we rush to the altar, crying, "The temple of the Lord—the temple of the Lord!" "We are left to do these things." Six thousand years of blood and crime has hardly opened our eyes. The sun has always been over us—the earth, by its quickening heart, has fed us from its bosom—the air has cooled and warmed us as from an eternal fountain—the earth has yearly produced new beauties—and the gushing stream has slaked our thirst—the microscope has peopled with living things almost every atom of the globe—the telescope has swept the heavens and stars like the drops of the ocean are found swimming in the deep blue ether—and standing out under the "starry cope," let us lift our hands to God and pray, "O Lord, we know that 'the Heavens declare thy glory, and the firmament sheweth forth thy handiwork'—but we live in an 'age of progress,' and must have things clearly demonstrated; we are philosophers and deep thinkers, and all the displays of thy goodness and mercy and power has failed to satisfy us that our spirits have a future—the old Hebrew wonders have faded from men's minds, and the wonders of men's bodies are small matters in the way of proof of parental goodness—and we ask thee, therefore, that you will condescend to show us the facts in the case—permit, in this 'age of progress,' that some spirit may 'rup three times,' if he is back here—turn over a table with Greeley on it—show us strange lights—give us fits of various kinds—let us talk in Mormon tongues—permit Daniel to write in Yankee-Hebrew—Swedenborg to make a shingle-machine for Bro. Tiffany—tell Bro. Capron how many 'shells he has in his hands'—let Franklin direct the battery—'Hog-Devil' pump and throw corn and pumpkins—and then permit all manner of blunders to be perpetrated: write out 'gammon' for Bro. Williams, and then we will believe in thy name, and that we are to live hereafter—and Bro. Britton, Courtney, Capron, Buchanan, Tiffany, Davis, and Richmond, will show themselves on the Lord's side. Amen!" It is hard work to keep sober, even in meeting time. "What shall we do with our hands?"

"Th distance lends enchantment to the view."

On the above conditions do we propose to come into the "kingdom come," or else "take an erratic plunge outside of the fixed laws of the Universe." Spirits are still bodies lighter than any body recognized by weight among us. How much will-force is requisite to hold them down? Show us the figures—call up La Place, Newton, Franklin, Swedenborg, Daniel, and Euclid, and let us have it solved. We can not be denied.

Now then, we must commence giving facts to a "wicked and adulterous generation that seek for a sign."

Your first fact, signed by Prof. Wells, and pronounced by him and Prof. Mapes to be beyond the power of electricity, is made up of two classes of phenomena. The first is the movement of a table, apparently by a simple force without intelligence. This force was distinctly connected with all the members of the circle present. When all their hands were on the table—in two instances at least—the table rose from the floor and floated in the air. Once it rose when no person was near it. Why did you omit the important fact above stated—thus cutting in two the whole affair and giving an isolated part? Is that the way to reach the truth? The table was attracted by the hands of the circle—their nerve aura being transmitted to it—the table becoming negatively charged while they were positive. The phenomenon of the pit-balls under electric action completely refute the opinions of Profs. Wells and Mapes. The subsequent occurrence may have been connected by a mental impulse. The second class of facts in the case—shocks and vibrations—are clearly electrical.

See the account of "Moodus noises," in East Haddam, Connecticut—(Hist. Collec. p. 526.) These sounds, says the writer, vary from the "roar of cannon to the crack of a pistol;" "the concussions of the earth are as much varied as those in the air." "The shock they give to a dwelling-house resembles the falling of logs on the floor. Stones were thrown from their beds by these currents." Those concussions you speak of were evidently connected with the electric state of the company present. The electric knowledge of Prof. W. is sadly at fault. The "Moodus noises" disappeared after the earthquake of 1811.

Your case from the *Hartford Times* is but a part of the whole facts occurred—and as it stands is only one case of many similar, of persons rising in the air, or in water. To refer these facts to minds in the body 'seems to you like trifling with the whole subject,' and in the fore part of your letter you hotly contend that the mind in a "spirit-body" may hold itself near the earth—implying a will-force of many tons—and now you object to my making Mr. Hume fly by embodied mind applied to the nerve aura of his body. Your readers must plainly see that you are the one that places the human mind below the power of eagles and reptiles. How did Cotton Mather's witches fly? You assume that spirits are back here—that they make Mr. Hume fly, that they "decompose the watery vapor," and your whole yarn is one grand assumption, and that assumption rests on another, that "physical science" don't admit these facts within her pale.

The sun once used to be seen moving around our earth; it once stood still; stopped a whole day in Gideon for some poor devils to get through butchering. The savans once choked an old man till he swore the earth did not move. In "six days" the Lord made the earth—the sun to rule the day and the moon the night. A whole "magazine of curses" was poured on the head that doubted these palpable facts. Peter's walk, Philip's ride, Mrs. Hauf's floating on water, St. Theresa's flight, and all similar facts are referable to the same law you admit. The celebrated Hopkins, the witch-finder, who brought many a poor wretch to the rack and the halter, found many who floated on water—it was a standing test—and he was finally seized by a mob and flung into a pond, and he, too, actually floated on the water. The Jerkers in this State, in Kentucky, and in Tennessee, when dashed on the ground, would "bound like a ball." If the witches flew and swam by Beelzebub, by whom do Gordon, and Hume, and St. Philip, and St. Peter fly and float? Tell me.

Sir Matthew Hale, Sir Thomas Brown, both prodigies of learning and integrity, doomed to death numbers of poor old women, on the naked assumption that Old Cloots, in his wanderings "up and down the earth," entered the bodies of people and enabled them to bewitch people. Baxter preached at these solemn trials; Milton lived in these very times, and wrote "Paradise Lost," and sold the copy right for a few paltry pounds, to buy bread! We have, to-day, a no less astounding miracle, of an advocate of this spirit-theory writing the "Macrocosm"—a work worthy of the head of a Herschell and the heart of a Bourdelaue. Bro. Fishbough has made one bold step toward emancipation; he thinks the spirits are great fools. Prof. Buchanan, in many respects a superior mind, can not see the scope of his doctrine of "spectral illusion." My own deep convictions are, that none of you see clearly the logical application of the principles you teach.

Your case, reported by Dr. Hallock, seems to be governed by mental impressions. Have you never seen experiments with electric rings? while the current is on they adhere, as did the glass and pencil to the smooth surface of a mahogany table. They were all rendered magnets by the will-force controlling the nerve aura. They were detached as you requested, controlled by your mind. Glass is known to conduct the nerve aura of the human body, and was held by attraction to the table. To my mind it is perfectly plain. In biologizing, the smallest boy, by a word, may hold ten men to their seats, when magnetically impressed, exerting no conscious power at all—and so of the table; it was a magnet, and responded to your request.

You claim that no man on earth can produce such results, while they are almost daily produced by men in your region. Such phenomena no more indicate a "foreign intelligence" than they indicate the table to be bewitched or possessed of the Devil or Mother Kimble's puppies. Must the invisible God stoop to authorize such feats to convince men or their immortality?

Your facts, at Anson Atwood's, is plainly the work of the mind of the medium and Miss Mallory; the instrument moved and looked like a snake—just as suggested. The phenomenon may have been wholly mental, or the impulse in the mind may have been transmitted to the instrument.

Luther declares that when the Devil used to visit him in the night and discuss the *vefer*-question, "he spoke in a clear, shrill voice," and excelled in "sharp rejoinders." A mental voice.

St. Dunstan, a renowned English Bishop, used to be tormented by Cloots; he came to his cell, poked his head into his cell, he took him by the "nose with hot tongs," and he "believed" so that all heard him for miles around. In a famous fight with other Bishops, when the question was carried in his favor, and an attempt was made to reconsider, a wooden cross spoke audibly, so that all heard it, "You have voted right once." The above was in *arpeggio* style I am certain.

In Granby, Conn., near a hill that had been separated by a shock, an old house was haunted. The noises resembled the "crying of a child," and also other noises. Two young men slept in the house; a "gust of wind came at the window, the chairs were thrown around, shovel and tongues rattled about, although none were in the house. The wind seemed to go down the ash-hole." This is plainly reflected sound, wholly mental.

Cornelius Agrippa, a great wonder in the days of Luther. At the court of John George of Saxony, the Earl of Surrey and Erasmus greatly desired him to bring up Tully and let him pronounce the oration for Roscius. The company was marshaled, impressed, and at the command of Agrippa, Tully appeared, pronounced the whole oration with such force and gesture that the audience declared Roscius innocent.—(Goodwin's Necromancers.) Here the sound is transferred to the *specter*—the scene itself was wholly mental. Luther and Melancthon both wrote of this man. This fact shows that at that time a whole audience could be biologized, and made to see and hear mental specters.

Thomas Britton, of England, famous as a dealer in coal, for music and chemistry, held at his house musical concerts. Honeyman a ventriloquist was introduced through mischief, and "announced, without moving his lips, as from afar, the death of Britton in two hours, unless he knelt and said the Lord's prayer." He did so, but it did not save him. The idea so terrified him that he actually died in a few days. He was a Rosicrucian, and left a valuable library on magic and music. This is actual sound reflected by a mental movement to a distant point.

I hope my friend will keep cool, and not let these sounds get too deep hold of him. I should be quite unwilling to have you killed by an idea, as was poor Thomas. You are of more value to me than a "harp of many strings."

Yours truly,

B. W. RICHMOND.

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PUBLISHED MONTHLY.

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